

The Temple Artisan

DECEMBER-JANUARY, 1925.

1924
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Mysticism, Occultism and Ethics

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and outer walls are now being laid preliminary to the work of the roof-builders—the humanity of the sixth great root race.

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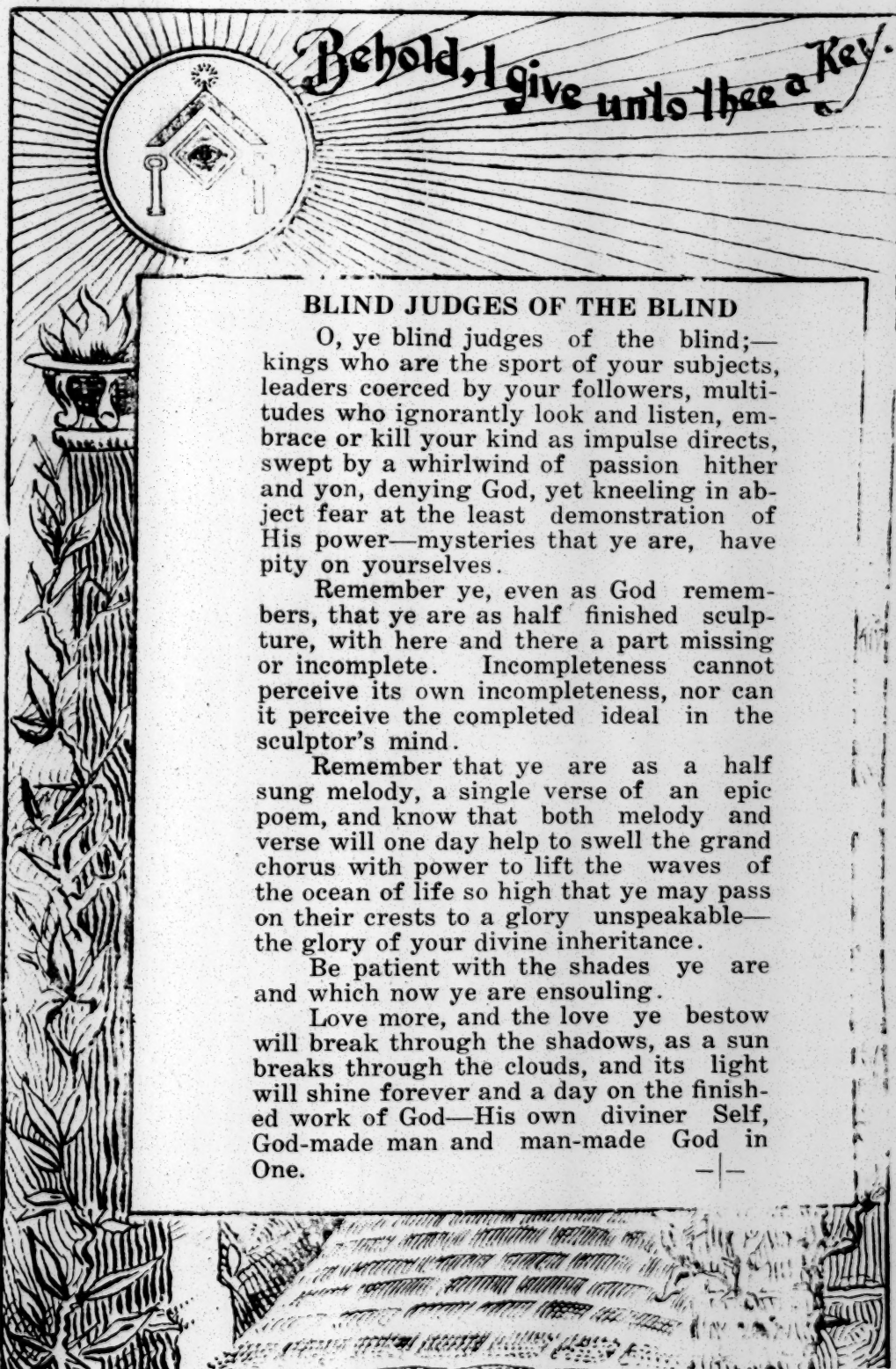
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PERFECTION

By his very nature man must have God, whether that God is a Supreme Being, a sun, an image made by his own hands, or an ideal of a perfect human being, it matters not. The first cry of an awakened soul for light, whether that cry was smothered in terror of the unknown, or was loudly uttered in a plea for guidance, comfort, or help in a time of need, is an unconscious recognition of Deity. Possibly the cry may be an expression of admiration for exquisite beauty or grandeur, or for some exhibition of phenomenal power. Whatever the exciting cause, it is the God in him crying out to the God who created him for readmission to the Garden of Eden—the state of equilibrium, perfection, from which he was driven by divine law in order that he might return clothed in immortality.

—From Temple Teachings.

 AMBITION

Temple Teachings

Open Series No. 195

Some of you, as well as many outside members, have misunderstood or misconstrued the words, "Kill out ambition" as spoken by myself and also by others in days gone by. There are two poles to the substance-force of ambition, as there are to every grade of substance in manifestation, the one pole evil, the other good.

Pure ambition, or that attribute which can best be expressed by the word **ambition**, is ambition for the good and the prosperity of all; it is not ambition for self alone. It should be as strong and active in your mind when it is for the good of all as it would naturally be when exercised for the good of self alone, for upon it depends all effort.

Without ambition you cannot command the forces which will aid you in raising yourselves as well as others. To those new students of occultism who read the above mentioned sentence for the first time there is apt to arise a desire to give up everything; and this desire is shortly after followed by a feeling of inertia, of lassitude, and finally a losing of all ambition in every direction, which is entirely wrong.

I desire to impress upon you the truth of an old adage: "Anything that is worth doing at all is worth doing well", and with all the power you can put into it, it matters not what it may be nor how transient its effects. I find it necessary to impress this upon you, for to the loss of such ambition you owe many of the periods of depression under which you now at times suffer extremely.

I am well aware how difficult it is to wait in patience. I have

been long centuries in learning the lesson. Nevertheless, I do not regret it.

H--[]

A NAKED SOUL

Temple Teachings

Open Series No. 196

Often the words "a naked soul" fall on the ear or meet the eye and invite a feeling of terror, but how few among men understand the meaning of the words in their last analysis. In their general application the words imply a soul stripped of its gauds of material life, stained with sin, a fit subject for the vengeance of an outraged God or the pity of a sympathetic human breast. But let us try to go a little deeper into life for their true meaning.

In stripping the soul of its garments of intellectual triumph, material advantages, of the habits and idiosyncrasies of its long line of incarnations in matter from animal to man, and from the first consciousness of the individual man to the refined, spiritualized, mentally and morally perfect man of the highest civilization, at the close of each incarnation when all these material and mental gifts and graces, all the results of misspent lives, all the brute characteristics of the lowest phase of man are for the time being cast aside, and the soul stands naked before God and the Higher Self, we may ask the question, what can there possibly be left for the soul to cover its nakedness with?

Then, if we will travel back over the lives of that soul on earth, we will find that however good, however evil those lives have been, at the base of each life, whether it be lived as the savage, a cave dweller, a heathen, or a civilized twentieth century man, there were love, devotion, hope, and expectancy. These God-given attributes may have only been exercised on wife and child, parent or country, but so far as a soul was capable of functioning and realizing these attributes, just so far that soul was clothed in the majesty, the glory of God; and when all else was gone and that soul stood stripped of its gauds—naked, perhaps, in the eyes of all others—God and the Higher Self could see that it was not naked, could never be naked so long as it was a soul, for it was built of and clothed with the very essence of the Godhead, and therefore was possessed of the inherent power and strength to conquer all limitation of form and matter, however powerful they were, if given sufficient time and opportunity for so doing.

If that glory and majesty, those last inside garments of the soul, could be stripped from it, it would no longer be a soul, and then

all that which had enshrined the soul for a time, its mere outer garments, could remain, and these only for a short period, that is, until they were resolved into their constituent parts.

So the words "a naked soul" bear no semblance to the sin stained convicted criminal nor the penitent. It is a Son of God, pure and undefiled, and not until it begins to soil its beautiful garments—Love, Hope, Devotion, and Expectation—with the mud of licentiousness, to desire things for self-gratification, and live in expectancy of reward for virtue, does it commence to strip off its real garments; and when a human mind and body is fully clothed in the eyes of the world, then indeed is it naked, and being naked, it is nothing.

H—[]

GENESIS CONTINUOUS THE ROAD OF ETERNAL CREATION

(Continued)

ASPIRATION

The sun is ever rising in the east, and setting in the west,
Birthing the vortic power is death to little dreams;
Creation ever clasps the hand of death;
Consummation genders in the seed.

Lift up now, lives of the world, into that vort of power;
Rhythm is born;
Voc is beating into the vocal;
Time into deeds and days.

REVELATION

The vast electric host radiant, charged,
Awaits the Word born in the inner dawn;
Lift up now, lives of the world, into that vort of power!

The vortex births itself;
Gyration manifests;
The Darkness broods, her cosmic wings enfolding space,
Her blood magnetic through the universe;
Her nerve and bone sustaining form and tone;
Her voice cammanding all the stars and airs.
Lift up now, lives of the world, into that vort of power!

LIGHT

Light, Light, Light!—impregnating, penetrating, fecundant;
Building, ensouling, transforming,
Creating darkness into shade,
Making, of nothingness, shadow.

Electric ensouler,
Within the solid - liquid - gaseous - etheric host
Your Glory!
Within all substance, matter, force
Your power!

VISION

Nebulous dreams of night, fathomless and void;
Nility in the dark, privant, formless, vast;
Vacuum, filling with fire;
Reality building in thought;
Tangibility creating of light;
Solidity resting on flame.

Electric, magnetic glory we perceive;
Magical illuminated wonder we understand;
Fire of inspiration we receive;
Genesis of creation we have dreams.

Tho dim the day, the sight is in it;
Tho dark the night, the sun stars swing;
Tho vogue the mind, the wonder is there;
Tho dull the ear, ideas sing.

AGAIN TANGIBILITY

My feet are conscious of the solid earth;
My ears hear birds which heard stars sing;
My mind is brain informed that sensed the stars;
My heart beats blood which pulsed with fire.

Creation spins away within my ken;
Causation sings her song beyond my ear;
Opaque and solid, Spirit is wrapped close;
The seat of power is as a vision dreamed.

It echoes still through memory's sacred vaults;
Its overtones are vibrant behind thought;

Its under-rhythm mutters through my heart;
The veil has fallen again, yet shines with light.

War and blood and empire—
Commerce, hunger and gold;
Green trees down from the god world,
Mountains mystic and vague;
 Man's filth in the valleys;
 Battle, murder and rape;
 Civilized, barbarous, fanatic—
 Under the stars—the stars!

God of Beauty, there within,
God of love and peace beyond;
Why hurt us with the beauty half revealed?
Why tear our hearts with hungriness for love?

 Separate you dwell where vision lurks and thrills
 Only in dreamy vision can we feel
 The wonder of Thy mightiness,
 The power of Thy Will.

Without we brood in hunger,
Yearning we dream in shadow,
Darkly we remember.

 Lift up now, lives of the world, into that vort of power!
 The vast electric host radiant, charged,
 Await the **Word** born in the Inner Dawn!

(The Door)

Heed, heed, pause, listen—
There are approaching footsteps along the Path of Life;
They are walking through the corridors of Soul.

Lift up now, lives of the world, into that vort of power!
Lift up now, lives of the world, the dawn, the dawn is gray!
Lift up now, lives of the world,—the sun—the sun—the sun!

JOHN O. VARIAN, Halcyon, Cal.

MEDITATIONS

Of Francia A. La Due (B. S.)

(Being hitherto unpublished extracts from her diary, written down many years ago.)

VII.

Ancient Civilization of Egypt.

Ancient Egypt, commonly called "The Double Land", consisted of two great divisions, "The Land of the South" and "The Land of the North". Following tradition, every king, on the day of his coronation, which was distinct from his receiving the kingdom during his father's reign or on the death of his predecessor, received as his chief insignia two crowns. The white upper one symbolized his sovereignty over the south, the red one his dominion over the north. The land of Egypt resembles a narrow girdle divided in the midst by a stream of water and hemmed in by a chain of mountains on either side. On the right side of the river the Arabian hills accompany the stream for its whole length. On the western side the low hills of the Lybian Desert extend in the same direction with the river from north to south, up the shore of the Mediterranean Sea. The river itself was designated by the Greeks and Romans the "Nilus". From its bifurcation, south of the ancient city of Memphis, the river parted into three great arms, which watered the lower Egyptian flat-lands and spread out into the shape of the Greek letter Delta, which resembles a triangle, and with four smaller arms formed the seven mouths of the Nile.

There were disastrous feuds between the two divisions in the early days, sometimes displacing the reigning family and installing the conqueror as king. The walls of the sepulchral chapels are covered with bas-reliefs descriptive of the battles and the industries of the nation, chief among which were many respecting the labors of the field and the rearing of cattle as practiced by them.

On festivals the Pharaohs themselves sailed along the sacred rivers in their gorgeous royal ship to perform mystic rites in special honor of agriculture. The priests regarded the plow as a most sacred implement and held that the highest aspiration of man tended toward the cultivation of the fields of Elysium and the navigation of the breezy waters of the other world in slender skiffs.

From a very early period stone was wrought according to the rules of an advanced skill, and metals of gold, silver, copper, and iron were melted and used in art and in making tools. Wood, leather, glass, flax, and even rushes were in daily use, and on the potter's wheel vessels were formed from the Nile mud and baked in the furnace.

The old Egyptians were proud and arrogant, yet in the schools the child of the poor scribe sat on the same seat with the rich and

had an equal chance in gaining the offered prizes.

The law which ordered them to pray to the Gods, to honor the dead, to give bread and drink to the hungry and thirsty reveals to us the finest characteristics of the ancient Egyptians. The forty-two commandments contained in the "Book of the Dead" are not inferior to the precepts of Christianity.

While the most remote history of the ancient Egyptians is full of interest to the student, the interest to us as Theosophists largely centers on the time of the woman king Hatshepsu, who is credited with great ambition and who was in reality the builder of the immense Sun Temple, the avenues of Sphinxes, and many of the greatest buildings of Egyptian antiquity. Her dislike to being considered a woman led to all the inscriptions in her honor on the temples being written in the hieroglyphics of masculinity. Hence many who have given but little attention to Egyptian history are not aware that this so called king was a woman, who first ruled with a brother, who was also her husband, who was either killed at her instigation or otherwise made away with, for one of her first acts on assuming the supremacy was to obliterate his name from the great works which they had begun together.

However, to my thinking, honors are very easy between her and Rameses II., whose history alone, as taken from the hieroglyphics, would fill volumes.

It seems as though this Temple of the Sun must have been built under the direct supervision of Adepts, for there were certainly celebrated the highest mysteries, traditions of which are met with on every side by the true seeker of wisdom.

Who of us, even at this late day, can think of Egypt as she was at the height of her civilization without a feeling of awe. "Out of Egypt have I called my Son" is no empty expression. Neither does it apply alone to any one time or individuality. God has been calling his Son out of Egypt (out of darkness) from time immemorial; and the Son has kept coming in all the power of the Spirit at special times. Now and again the spirit of the ancient teaching has been hidden by contravening misunderstanding and greed. But now once more God has called His Son, and the clouds have lifted a little, so that we may know what manner of man this Son of God is.

One cannot think of Egypt without associating it most closely with all power, glory, and wealth. To me, in my ignorance of actual facts, it seems like one huge temple, like unto the Temple of Humanity. Any descriptive phrases I may use in connection with this subject, of course, you will understand have been taken from different histories of Egypt.

When the civilization of Egypt was at its height the services of various temples were part of the common life and the greatest part. The highest aim in life for king, prince, or peasant was to become a servitor of the temples, the various offices of which were steps to Adeptship.

There were four avenues of sphinxes, each reaching from Karnac to Luxor. One sphinx was seventeen and a half feet in height. The sphinxes were separated by a distance less than their length, typical of life on earth. Seventeen and a half was considered a dead number; and as each neophyte for Adeptship passed through these avenues during an initiation up to the door of the temple, he must stop at each sphinx, which typified some special sin, and question, examine, and measure himself and wait in silence until the inmost recesses of his own soul were revealed and he was able to say of every longing desire and aspiration, "It is silenced". The grand avenue ends in front of the Temple of Isis, and is connected with the grand temple two hundred feet distant.

There are ten temples which, combined, form one immense temple, and all within a radius of two miles. Each sphinx held between its paws an upright human figure grasping a *crux ansata*, representing the subliminal self. Near the end of the avenue is the statue of Memnon hewn from one immense block of granite, which has defied time and which symbolizes the wisdom of the ages.

The neophyte, approaching Memnon at the early rising of the sun, was greeted with a sound of harmony, and if his self-examination had been perfect, his purpose and heart pure, a winged globe was held out to him by Memnon. The winged globe typifies victory. If the globe was not offered, the neophyte had failed. I have heard an exoteric explanation of the voice of Memnon which strikes me as being true, to the effect that the rays of the rising sun striking the head of the statue when the right condition obtained, etheric forces within the stone could respond to the sun's rays and brought forth the harmony known as Memnon's Voice, a sweet pure musical tone. The esoteric explanation seems to me to be that man, being the Microcosm of the Macrocosm and having the power (though now latent) of attuning his body to the same rate of vibration as the rate that existed in equilibrium in the statue, might be able to sound the key note to its construction, to which the statue must respond. I believe this will yet be found to be a scientific fact, although expressed by such a commonplace individual as myself. Humboldt found upon the banks of the Orinoco in South America granite rocks which hailed the sunrise with a burst of harmony. At Syene one of the most material of French scientists found a stone in the granite quarries which gave forth a sonorous sound. And here Keeley's investigations give more light, for he found in sound a force infinitely greater than any now known.

Who can think of the great sphinx and the pyramids without a feeling of reverence and sympathy with those who, for untold centuries, worshipped there among those symbols of eternal truth and verity. I believe there will some time be found a passage leading from the sphinx to an underground temple wherein are stored realities of which we do not yet dream. The shifting sands of the desert have buried the body of the great sphinx over and over a-

gain. It has occasionally been partially excavated, but I believe never entirely, at least not within the knowledge of modern generations.

One phase of Egyptian history, and to me one of the most absorbing interest, is that of the dynasties of the Hyksos, the Divine Kings. The fact that to the close of the civilization of ancient Egypt the kings and queens were considered divine, or rather half divine, as descended on the father's side from the Gods, seems to indicate quite conclusively that at some time in the far past their faith was justified, that Divine Kings did indeed rule over them, and these Kings were Adepts, Masters. And I conceive it to be a reasonable theory that the Brotherhood of Kings only relinquished their authority or passed it into other hands when some descending arc of a cycle made it impossible for them to come into close relationship, and the separation was made complete by the foul magnetic emanations that must have been generated by the fast decaying race or races, reinforced by the contamination of outside nations which were striving to grasp the higher realities yet ignorantly contenting themselves with the lower, which only they perceived. And as time passed by with its manifold changes the kings, as well as the common people, became so spiritually degraded that the former Divine Kings could no longer influence either rulers or people, and they were necessarily left to their own destruction.

But it is a beautiful thing to realize that the time is not far distant when Egypt will once more awake from her long sleep, that its great secrets and immense treasures will once more be exposed, and the world be enriched by its vast buried wisdom. (This was written at least twenty years before the discovery of King Tutankhamen's tomb. —Editor.) The psychometer and seer occasionally obtain glimpses of all this in the Astral Light, and the little that is given out only whets our desires for more.

I have good reason for believing that the main body of the Egyptians of the reign of Rameses II. are now upon earth, having lived through one other incarnation previous to this since then; and I think it would be very interesting and instructive to us as Theosophists to try to verify this suggestion. My reasons for this belief are of so private a nature that they would scarcely convince another, so I can only give the hint and ask all who are interested in their own past to give the subject what consideration it seems to demand.

I fully realize that this matter of our past incarnations is one that cannot easily be investigated, and in one sense of the word it is of little importance, since spiritual growth, not retrogression, is the aim and ambition of all who truly desire inward development. But our present circumstances, our powers and desires are the outcome of those past incarnations, and any little hint we may obtain may aid us in the self-knowledge which is so necessary to development.

I have lately visited the Metropolitan Museum of Art in New

York and gazed with great interest on the many objects of art exhumed from ancient Egyptian shrines. But nothing held so much interest for me as the mummies of that ancient people. I never longed for the power of a psychometer as on that occasion, for everything spoke so strongly to me of that far distant land and the past ages, the now empty burial urns which once contained the heart and some other organs of the deceased people, the numerous scarabs, the images of Gods and Goddesses once held in the hands and worshipped, perhaps, by the very people whose bodies lay silent before me. And when I saw a large bust of Rameses II. I felt as though I would like to go and speak to it.

A description of all I saw on that occasion is impossible, but I can truthfully say it would well repay an interested person to make the trip for the special purpose of viewing the Egyptian curiosities.

THE MYSTICAL MEANING OF JONAH

II.

The sleep of Jonah in the ship was the sleep of insensibility that is precursor to soul decay. Chapter Two of this story tells of the descent of this soul to the bottom of the ladder of human life. The first we hear of him after he is thrown overboard is in Sheol, which is Hades, Hel or the Underworld, where he calls to Jehovah "Out of the fish's belly—Out of the belly of Sheol cried I". The belly includes the stomach, which is the place of transmutations, and the bowels, which correspond to the infernal regions or the Eighth Sphere. The identification of "the fish's belly" with Sheol denotes Jonah's descent to the very bottom of the Christly estate.

In Sheol he faced his lost estate and resolved to try again. There he faced the great truth that "They who regard lying vanities forsake their own mercy" and knew that he had cut himself off. But he remembered that when his heart had failed him under trials along the Path his prayer had come in unto Jehovah's holy temple and Jehovah had "brought up his life from corruption". Then he resolved, "I will pay that which I have vowed." But, altho the vow, with a frank recognition of his lost estate, was imperative if Jonah were ever to return at all, the resolution availed him nothing in Sheol. He had so thrust himself out of the Divine Presence that the turn back could not take place in the penitence of the Underworld, and he went on down thru the waters of the "sea change" into dissolution. "The waters compassed me about even unto the soul."

"The weeds were wrapped around about my head." Weeds are the

enemies of all true growth. When they enter the garden of the mind all fruitful effort is driven out, and the mind becomes a waste. Jonah's powers as a thinking being were gone. The next we hear of him he has sunk to the "bottoms of the mountains." Mountains symbolize spiritual elevation or attainment. As the weeds around Jonah's head tell of his loss of mental powers, his being at the bottoms of the mountains tell of his loss of spiritual attainment. With mental and spiritual powers gone the soul is dissipated. The twice-born has suffered the second death, and the Monad is thrown back into the mineral kingdom, which is the bottom of the monadic evolution in the earth life. This is indicated in the line, "The earth with its bars closed over me forever." The dissolution was entire.

The Hebrew words rendered here as "forever" are rightfully translated "age-lasting", which makes true occultism. Altho the Monad or Ego may lose its earthly accumulations of knowledge and power, it is undestroyed by a fall from the Christly estate as it was by the "fall" into matter at the dawn of its terrestrial evolution. With the bars of the mineral kingdom closed over it the Monad must begin anew the age-lasting climb up into the kingdom of mankind.

"Jonah was in the belly of the fish three days and three nights." The mystical three days of the dead refer to the soul's immersion in the tombs of mortality before its resurrection—its **re-surgere** or flowing back out of mortality into its native immortality. These days are youth—either of the individual or of the race—middle age and old age, the animal man, the mental man, and the Spiritual man. In the solar symbology the three days or the "on the third day" of the sun are: first day, the Autumnal Equinox when the sun goes on to the cross, sacrificed to the coming dark; second day, the Winter Solstice when the sun is in the tomb of darkness with the stone of materiality, which is the intervening earth stopping the mouth of the tomb; third day, the Vernal Equinox when he throws off the grave clothes of winter and rises from the tomb. Having risen from the grave, "on the third day" he ascends into heaven. There he attains to his great power at the Summer Solstice, or the fourth day in the solar symbology. In the instance of Jonah the three days and nights indicate the hidden, age-long cycle of the Monad of man, or a man, within the three lower kingdoms, the mineral, vegetable and animal, before it comes into the fourth or human form. Within this fourth "day" the soul becomes "a Son". "And Jehovah spake unto the fish and it vomited out Jonah upon the dry land." In the Stanzas of Dzyan it says that when the "water men" were destroyed Mother Earth asked to be dried. "To this demand the Lord of Lords came. From her body he separated the waters." This is the same period in evolution as that recorded in Genesis when God said, "Let the dry land appear." But the phrase "the dry land" should read, "a dry place", indicating that the terrestrial waters had divided to form the waters above and the waters beneath and Mother Earth had become dried to an extent. The word **yab-**

bashah, meaning "a dry place", that is used in this quotation from Genesis, is the identical word used in the above sentence from Jonah, thus making the meaning in Jonah unmistakable. It would tell us that after the three days and nights in the lower kingdoms, or upon the fourth day, which is the day of man, Jonah returned into human incarnation. The phrase, "upon a dry place" indicates in this connection the rebirth of the soul into human form, that is, into the form of Adam. The word **Adam** means **firm, solid**. This is the sort of body that would exist in "a dry place." Incidentally, here is a plain case of reincarnation in the Bible.

In the Ancient Wisdom the word **Adam** is not understood to be the name of the first man. "There is no first man as such." Man, the immortal Spirit, existed before the world was and had bodies in the earth when the earth was nebulous, vapory, watery. As the earth cooled and condensed the bodies of man condensed until finally they became solid,—they became Adam. In the standard translation of Genesis it says, "God formed man out of the dust of the ground." The word rendered here as "dust" can be rendered **clay, ground, earth, mortar**, thus indicating a physical substance, a sort of potter's clay that can be molded into a firm form. The word for **land or firm soil** in Hebrew is **adama**, showing the unmistakable association of ideas. The word **Adam** has other but related meanings, which we will not go into here.

"And Jehovah spake unto the fish." The word of Jehovah spoken unto the Fish symbolizes not only Jonah's return into incarnation but the call to Christhood, which is the Word spoken unto every soul when it has arrived at that place whereat it hath ears to hear and can enter the Path that leads to the work of Salvation. The coupling of these two ideas in one sentence is evidence of the highly condensed form in which this parable is written.

Such is the first part of the story of Jonah.

(Continued)

—FREDERICK WHITNEY.

PSYCHISM AND INTUITION

The psychic faculties see something or hear something, the Intuition knows. The physical eyes of man must look for truth thru the illusions of matter and time and suffer the deceptions of the imperfect. They are the windows of the intellect and behold things and the surface of things and differences between things. They are the imperfect looking for truth in the world of the imperfect.

The psychic eyes are the sight of the astral man. They, also,

must look thru the angles and errors of the physical. They must peer into the shadows of the Shadow that is the other half of the deceptions of mortality and suffer the illusions of the fleeting show. They are like one trying to observe a landscape thru a misty sky.

But Intuition is the eye of the Soul, the vision of the Seer. It dwells in the eternal Now and encompasses the Soul's wisdom from the ages of its passage thru this mortal land. It is the bridge of vision that runs from the fleeting shapes of time and matter into the Everknown. It is the I beholding the all in the land of the All-present. It is the knowledge of the Knower. It always was and it always will be, and it Knows.

Yet, the Intuition is not perfect. The bar to its perfection in the earth is the mind of the mortal. That mind is the portal at the end of the bridge, and it is builded of the timbers of matter, time, and imperfections. Thru this portal the Eternal One must speak into the non-eternal; the Knower must utter his eternal thought into the struggling confusions of the becoming-known. Not until the last obstruction falls and the portal of the imperfect swings wide into Perfection will the deific knowledge speak in clear unclouded terms.

—J. A.

ANGLES OF SCIENCE

Scientific Discovery

All happiness comes from discovery of one kind or another, for discovery is creation, and the human heart attains joy by accomplishing something spiritual, mental, or physical. No static condition of bliss can ever remain blissful. The Buddhist conceives his Nirvana as an endless ocean of spiritual contentment, but this is only because the expanse of accomplishment is so vast that at this distance we can perceive no detail. As theologians have awakened to the fact that endless peace with nothing to do brings boredom rather than eternal joy, the orthodox conception of Heaven has changed from a place where a harp is twanged for an indefinite period by an angel sitting on a cake of gold, to a nobler realm where aspirations are fulfilled and ideals realized.

The scientist is generally what he is because of being so constituted that his greatest happiness comes from mental discovery. And yet it is not making the discovery that he enjoys, so much as the effort which he must put into making it. Now that Einstein has formulated his theory of Relativity he is not nearly so happy over it as he was while working out its details and grasping its

fundamentals. He is interested now in the new fields he is attacking. Thrills are not permanent, and he will never again feel one such as he had when the first conception of the great discovery crept into his mind, until another such shall be born there.

For it may truly be said that scientific discoveries are born, not made. From the occult standpoint we know this to be true, since all knowledge is eternal, truth being eternal, and when the discovery is made it is merely the fact of the brain of the discoverer having broken down a barrier that constitutes the discovery. There is a great ocean of information on the mental plane which can be tapped by those having mental power to reach it, just as there is a great sea of emotion on the Astral plane which the inspired musician can draw from, not at will, but when under the spell of his Muse. Great music is not "made up". The composer surrenders himself to the influence of emotional forces which surge through him, and his greatness is measured by the quality of those forces and by their intensity as regulated by his ability to be a perfect transmitter. So the scientist does not decide that he will make a discovery and then sit quietly down and wait for it to percolate through into the physical brain. He prepares himself mentally, builds up a train of thought, and on the rungs of this ladder slowly mounts through logical processes until as near as possible to the ceiling of the mental powers of the physical brain. Now he gropes about, always unsteady as a man on a tall ladder, and according to his ability finds new information of great or less importance, plucks it, and returns to earth. But let the discoverer be a genius who has ascended the ladder many times, and a flood of light may pour through from the sea above, and he returns to earth with a great new generalization which correlates all the petty facts and arranges them under laws.

Scientific men have been struck from time to time with the fact that a large number of new discoveries occur to two or more men simultaneously. They explain this by saying that discoveries occur in a logical sequence. One thing cannot be found out until another is known, and hence, as a result of previous discoveries, certain things are "in the air". This explanation, while undoubtedly a true one, is only physical, and the esoteric explanation is obviously to be found in the fact that the great eternal sea of knowledge, which flows slowly to the human race by the streams carried through the great intellects of the time, must be controlled according to the physical and spiritual progress made by the race. When humanity has arrived at a certain point new information can be vouchsafed it. The inner channels are opened, and who would not expect that several outer channels might receive the freshening flood at the same time? So the feeling that a new discovery is "in the air" is more than a fancy, it is a verity.

Just as two or more men may make similar discoveries at the same time, it may happen accidentally that a man make a discovery at the wrong time. By the wrong time is not meant that he has

gone contrary to the laws of Nature, for in the last analysis this is impossible, but merely that this discovery has been made under the power of forces working in a different direction from those controlling the normal path of discovery. In such a case strife always results between the unorthodox inventor and scientists treading the normal path, until the new discovery is connected up with things already known, and the normal path is widened to include it. In some cases the required widening is too great to be accomplished, and the unorthodox discovery becomes an apparent failure, retreating to inner planes until the time shall be ripe for its reappearance. From the orthodox standpoint it is a real failure, and rightly so, since law and order are necessary for unified progress. But in other cases the widening may eventually be accomplished; and a discovery branded by scientists a failure or a fraud, during the period of adjustment and growth, may eventually take its place in orthodox science. The important point is that no matter how great the strife may be between the two camps, only time can tell whether or not it is due to the natural antipathy of the old for the new, in which case the greatness of the strife is an indication of the greatness of the discovery.

—Benevolutus.

BLAVATSKY DEPARTMENT

This Department will be confined to the teachings of H. P. Blavatsky. In it we will publish, so far as possible, the views expressed by H. P. B. on any given subject.

Our readers are requested to send in any questions on any subject, which they wish to have elucidated, and we will endeavour to search through the writings of H. P. B. and publish her teaching on such subject.

Conducted by Ernest Harrison, Temple Scribe. Address, Blavatsky Dept., Temple Artisan, Halcyon, Calif.

QUESTION:—Are dreams always real? If so, what produces them? If not real, may they not nevertheless have in themselves some deep significance?

In an article by H. P. B. published in January, 1882, in the **Theosophist** and entitled "Dreamland and Somnambulism", we find the following:

Our physical senses are the agents by means of which the astral spirit, or 'conscious something' within, is brought, by contact with the external world, to a knowledge of actual existence, while the spiritual senses of the astral man are media, the telegraphic wires by means of which he communicates with his higher principles and obtains therefrom the faculties of clear perception of and

vision into the realms of the invisible world. The Buddhist philosopher holds that by the practice of the Dhyanas one may reach the enlightened condition of mind which exhibits itself by immediate recognition of sacred truth, so that on opening the Scriptures (or any books whatsoever?) their true meaning at once flashes into the heart.' (Beal's *Catena*, p. 255.)

In dreaming or in somnambulism, the brain is asleep only in parts and is called into action through the agency of the external senses, owing to some peculiar cause—a word pronounced, a thought or a picture lingering dormant in one of the cells of memory and awakened by a sudden noise, the fall of a stone, suggesting instantaneously to this half-dreamy fancy of the sleeper walls of masonry, and so on. When one is suddenly startled in his sleep without becoming fully awake, he does not begin and terminate his dream with the simple noise which partially awoke him, but often experiences in his dream a long train of events concentrated within the brief space of time the sound occupies, and to be attributed solely to that sound. Generally dreams are induced by the waking associations which precede them. Some of them produce such an impression that the slightest idea in the direction of any subject associated with a particular dream may bring its recurrence years after.

Tartini, the famous Italian violinist, composed his 'Devil's Sonata' under the inspiration of a dream. During his sleep he thought the devil appeared to him and challenged him to a trial of skill upon his own private violin, brought straight from the infernal regions, which challenge Tartini accepted. When he awoke, the melody of the 'Devil's Sonata' was so vividly impressed upon his mind that he there and then noted it down; but on getting as far as the **finale** all further recollection of it was suddenly obliterated, and he had to lay aside the incomplete piece of music. Two years later he dreamt the very same thing, and in his dream tried to make himself recollect the **finale** upon awaking. The dream was repeated, owing to a blind street musician fiddling on his instrument under the artist's window.

Coleridge in a like manner composed his poem 'Kublai-Khan' in a dream. On awaking he found the now-famous lines so vividly impressed upon his mind that he wrote them down. The dream was due to the poet falling asleep in his chair while reading the following words in Purchas' **Pilgrimage**: 'Here the Khan Kublai commanded a palace to be built. . . . enclosed within a wall.'

The popular belief that among the vast number of meaningless dreams there are some in which presages are frequently given of coming events is shared by many well-informed persons but not at all by science. Yet there are numberless instances of well attested dreams which were verified by subsequent events and which, therefore, may be termed prophetic. The Greek and Latin classics teem with records of remarkable dreams, some of which have become historical. Faith in the spiritual nature of dreaming was as widely

disseminated among the Pagan philosophers as among the Christian fathers of the church, nor is belief in soothsaying and interpretation of dreams (oneiromancy) limited to the heathen nations of Asia, since the **Bible** is full of them. This is what Eliphas Levi, the great modern Kabalist, says of such divinations, visions, and prophetic dreams, in his **Dogme et Rituel de la Haute Magie** (i. 356, 357) :

Somnambulism, premonitions, and second sight are but a disposition, whether accidental or habitual, to dream awake, or during a voluntary, self-induced, or yet natural sleep, i. e., to perceive (and guess by intuition) the analogical reflections of astral light. The paraphernalia and instruments of divinations are simply means of (magnetic) communications between the divinator and him who consults him. They serve to fix and concentrate two wills (bent in the same direction) upon the same sign or object, the queer, complicated, moving figures helping to collect the reflections of the astral fluid. Thus one is enabled at times to see in the grounds of a coffee cup, or in the clouds, in the white of an egg, etc., fantastic forms having their existence only in the translucid (or the seer's imagination). Vision seeing in the water is produced by the fatigue of the dazzled optic nerve, which ends by ceding its functions to the translucid and calling forth a cerebral illusion, which makes the simple reflections of the astral light appear as real images. Thus the fittest persons for this kind of divination are those of a nervous temperament whose sight is weak and imagination vivid, children being the best of all adapted for it. But let no one misinterpret the nature of the function attributed by us to imagination in the art of divination. We see through our imagination doubtless, and that is the natural aspect of the miracle; but we see actual and true things, and it is in this that lies the marvel of the natural phenomenon. We appeal for corroboration of what we say to the testimony of all the adepts.' "

Again in an article published in the same magazine and entitled "Are Dreams but Idle Visions?" :—

"Human nature is an abyss, which physiology (and indeed modern science in general) has sounded less deeply than some who have never heard the word physiology pronounced. Never are the high censors of the Royal Society more perplexed than when brought face to face with that insolvable mystery—man's inner nature. The key to it is—man's dual being. It is that key that they refuse to use, well aware that if once the door of the adytum be flung open they will be forced to drop one by one their cherished theories and final conclusions—more than once proved to have been no better than hobbies, starting from false or incomplete premises. If we must remain satisfied with the half explanations of physiology as regards meaningless dreams, how account in such case for the numerous facts of verified dreams? To say that a man is a dual being, that in man (to use the words of Paul) 'there is a natural body,

and there is a spiritual body', and that therefore he must of necessity have a double set of senses, is tantamount, in the opinion of the educated sceptic, to uttering an unpardonable and most unscientific fallacy. Yet it has to be uttered, science notwithstanding.

Man is undeniably endowed with a double set of senses, with natural or physical senses (these to be safely left to physiology to deal with), and with sub-natural or spiritual senses (belonging entirely to the province of psychological science). The word 'sub', let it be well understood, is used here in a sense diametrically opposite to that given to it—in chemistry, for example. In our case it is a prefix, as in 'sub-tonic' or 'sub-bass' in music. Indeed, as the aggregate sound of nature is shown to be a single definite tone, a key-note vibrating from and through eternity, having an undeniable existence *per se*, yet possessing an appreciable pitch only for 'the acutely fine ear', so the definite harmony or disharmony of man's external nature is seen by the observant to depend wholly on the character of the key-note struck for the **outer** by the **inner** man. it is the spiritual Ego or Self that serves as the fundamental base, determining the tone of the whole life of man—that most capricious, uncertain, and variable of all instruments, which more than any other needs constant tuning. It is its voice alone which, like the sub-bass of an organ, underlies the melody of his whole life, whether its tones are sweet or harsh, harmonious or wild, **legato** or **pizzicato**.

Therefore, we say, man, in addition to the physical, has also a spiritual brain. If the former is wholly dependent for the degree of its receptivity on its own physical structure and development, it is, on the other hand, entirely subordinate to the latter, inasmuch as it is the spiritual Ego alone (according as it leans more towards its two highest principles or to its physical shell) that can impress more or less vividly the outer brain with the perception of things purely spiritual or immaterial. Hence it depends on the acuteness of the mental feelings of the inner Ego on the degree of spirituality of its faculties, to transfer the impression of the scenes its semi-spiritual brain perceives, the words it hears, and what it feels, to the sleeping physical brain of the outer man. The stronger the spirituality of the faculties of the latter, the easier it will be for the Ego to awake the sleeping hemispheres, rouse into activity the sensory ganglia and the cerebellum, and impress the former (always in full inactivity and rest during the deep sleep of man) with the vivid picture of the subject so transferred. In a sensual, unspiritual man, in one whose mode of life and animal proclivities and passions have entirely disconnected his fifth principle or animal, astral Ego from its higher spiritual soul, as also in him whose hard physical labor has so worn out the material body as to render him temporarily insensible to the voice and touch of his astral soul—in both cases during sleep the brain remains in a complete state of anaemia or full inactivity. Such persons rarely, if ever, have any dreams at all.

least of all 'visions that come to pass'. In the former, as the waking time approaches and his sleep becomes lighter, the mental changes as they begin to occur will constitute dreams in which intelligence will play no part, his half-awakened brain suggesting but pictures which are only the hazy, grotesque reproductions of his wild habits of life; while in the latter (unless strongly preoccupied with some exceptional thought) his ever-present instinct of active habits will not permit him to remain in that state of semi-sleep during which, as consciousness begins to return, dreams of various kinds are seen, but will arouse him at once without any interlude to full wakefulness. On the other hand, the more spiritual a man, the more active his fancy, the greater is the probability of his receiving in vision correctly the impressions conveyed to him by his all-seeing, ever-wakeful Ego. The spiritual senses of the latter, unimpeded as they are by the interference of the physical senses, are in direct intimacy with his highest spiritual principle. This principle (though *per se* a quasi-unconscious part of the utterly unconscious, because utterly **immaterial**, Absolute) having in itself the inherent capabilities of omniscience, omnipresence, and omnipotence, as soon as its pure essence comes in contact with pure sublimated and (to us) imponderable matter, imparts these attributes in a degree to the as pure astral Ego. Hence highly spiritual persons will see visions and dreams during sleep and even in their hours of wakefulness. These are the sensitives, the natural-born seers, now loosely termed 'spiritual mediums', there being no distinction made between a subjective seer, a 'neurypnological' subject, and even an adept—one who has made himself independent of his physiological idiosyncracies and has entirely subjected the outer to the inner man. Those less spiritually endowed will see such dreams only at rare intervals, the accuracy of the dreams depending on the intensity of the dreamer's feeling in regard to the perceived object."

TEMPLE BUILDERS LESSON 193

THE HIGHER MIND

One Phase of the Builder's Work is to show humanity that there is something higher than living for oneself, and also that there is something higher than the mind, the mind as most people know it.

There is a Higher Mind, which is the Link between God and Man, and it is the Builder's Work to show humanity that by living properly and helping each other, they would allow the God in them to shine thru' them and out to the world and they would be much happier.

The above was the thought lesson given by John Harbison at the Builders' meeting, convention last.

CHRISTMAS

The word Christmas comes from Christ Mass—the Mass held in celebration of the Coming of Christ. And it is the Builders' work to help prepare the world for the next Coming of Christ by teaching the Truth and opening their hearts so that they will be able to know the Christ when He comes. The only way to teach the world the truth is to **Live the Truth**.

The reason why the Churches have special services—Masses as they are called in some churches—on all days of special rejoicing is to help people to think of spiritual things instead of having their thoughts only on those things which please the lower mind.

—JOHN C. HARBISON.

THE CHRISTMAS SPIRIT

The Christ Spirit is in our hearts and, like the candle flame, burns stronger and brighter as we dwell in the Christ Consciousness and realize our unity with the Divine.

When we celebrate Christmas we are giving homage to our Master Jesus. We feel an urge or desire to express this feeling of love and thankfulness by giving presents to one another. It is lovely to get, but it is far greater to give.

The Christ gave His all to His dear brothers and sisters that they might be helped along the path.

So I would define the Christmas spirit as a feeling of love and brotherhood, the desire to give and to help others—give all we have and more.

—HELEN TARBOX.

CHRISTMAS SPIRIT

Christmas spirit is the spirit of giving, of making other people happy. Since the time when the three wise men laid the offerings on Jesus' lap it has been a time of giving of presents and a time of harmony. This spirit is one that makes all men as one, and when this spirit is in the hearts of man there will be no wars, and all will be good friends.

—VIRGINIA TARBOX.

WHAT CHRISTMAS MEANS TO ME.

When we think of Christmas we usually think only of the material aspect of this holiday. But the giving and receiving of gifts is not all there is to Christmas. Christmas is a reminder of the coming of Christ to this world, and when we think of Christmas we should think of bettering ourselves and becoming as He would have us.

The giving of gifts on Christmas originated from the three wise men bringing to the Baby Jesus the gifts of gold, frankincense and myrrh; and on Christmas especially we should think of giving joy to others. But we should try to make every day a Christmas by spreading joy and by radiating all the good that is in us, so that others may benefit by it.

—JOE TARBOX.

THE CHRISTMAS SPIRIT

Christmas was supposed to be the birthday of Jesus. Jesus taught us to give to others. He said, "It is more blessed to give than to receive." We should give without any thought of receiving anything but the pleasure of making others happy.

—IONE MARSHALL.

THE CHRISTMAS SPIRIT

Very many people give presents on Christmas because someone else has given a present to them and they feel they owe something in return. This is not the true Christmas spirit. The true Christmas spirit is the Christ spirit, which is love. If we have love we will enjoy giving to others and doing things which will help others and make them happy, not only once a year but all the time.

Let us live so that the Christ spirit may be born in our hearts on Christmas Day and may live and grow in our hearts through the years to come.

—VERA MARSHALL

THE CHRISTMAS SPIRIT

The Christmas spirit is really the Christ spirit, and it should be practiced all the year around, not only at Christmas.

Christmas is not the time to receive beautiful gifts and eat a big dinner, but it is the time to go about smiling and try to make some poor person happy.

The idea of the Santa Claus originated in one of the northern countries of Europe. There was a man called Nicholas who loved to make little children happy. So each year at Christmas time he went far and near to the children and left gifts and sweets to make them happy. The Catholic Church sainted him, and from that arose the idea of Santa Claus or St. Nicholas.

—NORMA MARSHALL.

Dear Builders:—

You are giving your ideas of the meaning of Christmas today, and I feel like sending mine to go along with yours.

What does it really mean to me, really mean to the really truly part of me that knows truth when it comes to me, whatever subject it be about and no matter how different it may be from that which comes to anyone else, for we must all see a little differently, looking from different points or angles as we do. The strange or interesting thing is that there is always something remarkably alike in everyone's idea, true idea of any subject, for no matter how different we may be in person and mind and form, the heart of us is all **one** and finds the unifying truth about things without even trying, if we give it a chance, and by giving it a chance we mean by stopping our own thinking a moment and quietly, silently waiting for **Truth** to speak. You need not laugh. It always speaks. Try it. This is what it says about Christmas:

It says Christmas is just what you have been saying all this time. Well, what have you been saying, anyway? Tell us, please. What? Just this—Christmas is forgetting self, serving the Christ, finding the joy that comes in seeing the Christ in every one around us, making us all a unit in truth, love, and good things of life, and making us want to say, "Merry, merry Christmas!" to everybody.

—JANE W. DOWER.

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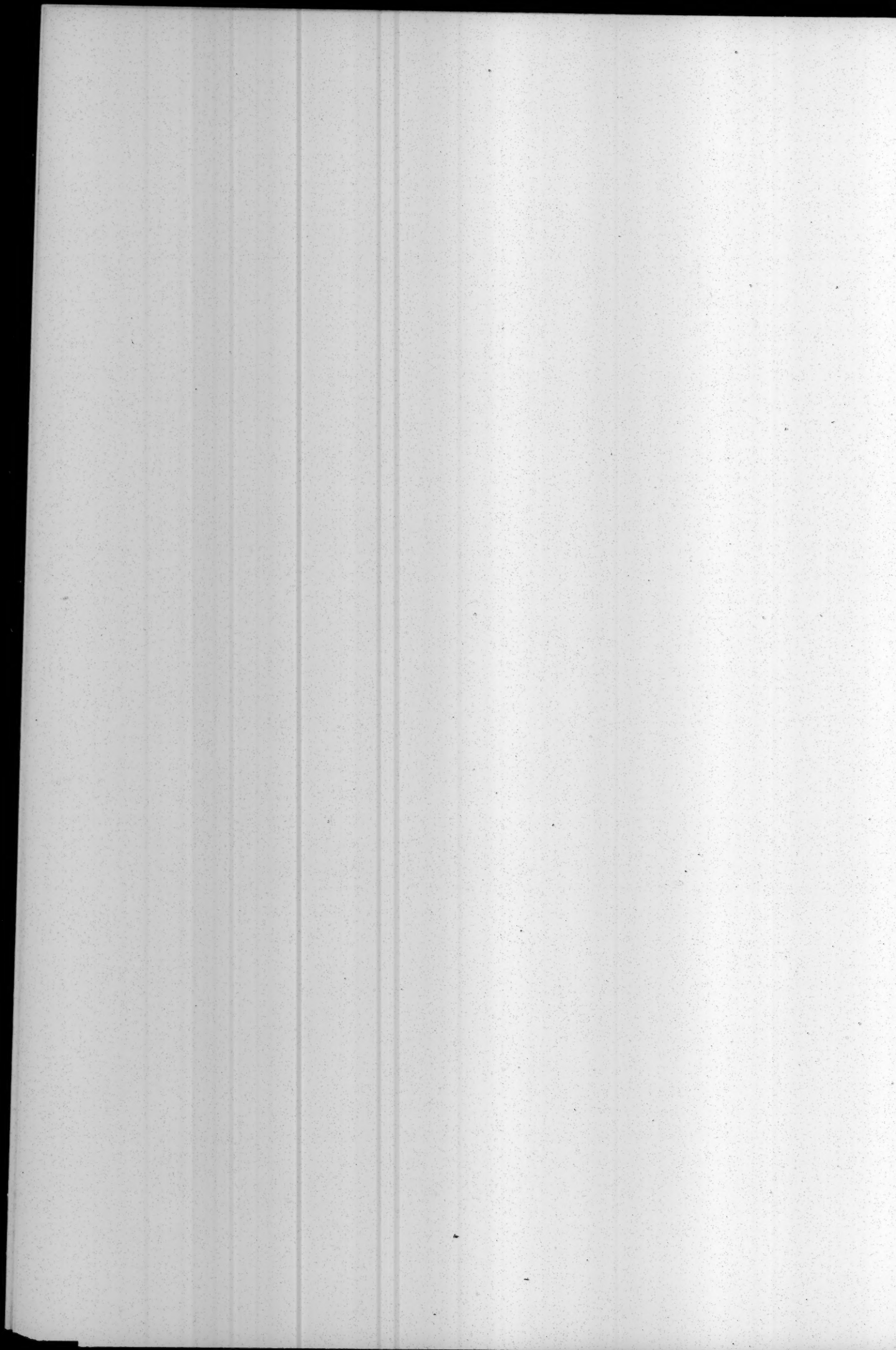
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